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of growth, but one already complete [*das gewordenes*] written, was the starting point of Elijah's whole activity. We can as little conceive an Elijah in the history of his time without the Mosaic Law as we can later in the Gospel without Moses" (p. 83). If the author could prove these things he would bring us and every one else on to certain ground. But of proof there is only a semblance.

The author recognizes differences of style in Genesis. He accounts for them by supposing the Jehovistic narratives to be patriarchal traditions written down by Moses in much the style in which he heard them. The Elohist framework was added by Moses himself to bring in the chronological data. The difference in the use of the divine names he supposes to be due to Moses's desire to accustom his people to the name Jehovah without letting the older Elohim go out of use. In Exodus the difference is no longer observable, and he supposes this book, therefore, to be entirely the work of Moses. The legal style he thinks to be pre-eminently that of the Lawgiver.

H. P. SMITH.

MORE TALMUD.*

At the present rate we shall soon be in possession of the whole Talmud in translation. It is desirable that the work should be done by competent hands, however, and on this account the book now before us can hardly be valued very highly. The present reviewer indeed does not claim to judge the fidelity of the translation to its original. On this point we have an opinion from Prof. Strack, a well-known authority in this department.† Anyone, however, can judge the translation as to its clearness of expression, and almost anyone so judging it will put it very low in the scale. Moreover, a large number of Hebrew words are introduced, and even whole sentences, without translation. And these words, instead of being given in the Hebrew letters, are transliterated after the style of the Polish Jews. An example of this follows, the German being translated but the Hebrew words left:

"At the end of the Sabbath *Wihinoam* must be said first. When the Megilla is read it must be entirely unrolled and spread out like a letter, not read rolled together like a Tora roll. In the morning *Alhanisim* is to be prayed in *Shmone Esreh* at *Modim* but without mentioning the name Adonai because it concerns things in the past. The half *Kadesh* is spoken, then the Tora roll is taken from the ark, and three men are called for the section from *Wajowo Amolek* to the end of the Sidra *Beshalach*, although it contains only nine verses. The Tora roll is not replaced in the ark (as is customary), but remains on the Almemor till the end of the Megilla reading, at the close, the benediction is pronounced after the Megilla as on the preceding evening, then *Aschre Uwo Lezian* but not *Samnazeach* because it has *bejom zoro*, also on the 14 and 15 no *Tachnun* because it says *jom mischte wesimcho*." Pages 9, 10.

* DER TRAKTAT MEGILLA NEBST TOSAFAT (I) vollstaendig ins Deutsche uebertragen von Dr. M. Rawiez, Bezirksrabbiner in Schmieheine (Baden). Frankfurt am Main; J. Kauffmann. II. and 117 pp.

† *Theologisches Literaturblatt*, 1884, No. 23 (June 6). Prof. Strack pronounces (1) many passages wrongly translated, especially in the Tosaphoth; (2) many others left untranslated in such a way that what is given is unintelligible; (3) Raschi's notes so wrought into the text that they cannot be distinguished except by comparing the original; (4) no notes of his own are added by the translator; (5) the style and punctuation as well as the rendering of the proper names are defective; (6) the numeration of the Mishna and the pagination of the Talmud are not indicated; (7) there is no index.

The criticisms already made being justified by this quotation, we mention some of the *curiosa* which occur to the reader of this treatise.

The following as embodying Jewish tradition on some points of Introduction is interesting: "Rabbi Irmija [Jeremiah?] says that the final forms of Mem, Nun, Zade, Pe, Kaph were introduced by the later prophets. Rabbi Irmia [*sic*] also says the Targum to the Tora was composed by the proselyte Onkelos as he heard it from R. Eliezer and R. Josua, the Targum to the Prophets by Jonathan ben Uzziel as he heard it from Chagai, Secharija and Maleachi. At the publication of the latter Palestine trembled [moved?] 400 paces, and a voice from heaven cried: Who reveals my secret to mankind? Then Jonathan stood up and said: I did, but not for my own fame or the fame of my father's house, but to Thy glory, that controversies be not multiplied in Israel. He desired also to publish a Targum to the Hagiographa, but a voice cried: Enough! for the end of the world is indicated in them, therein is made known when the Messiah is to be expected. (Qu.*) Rab interpreted the verse Neh. VIII., 8 to mean, they read the Bible in the original with the Targum * * * so that the Targum was earlier than Onkelos [was it not]? (Ans.) It had been forgotten and Onkelos brought it again to light." Page 5.

A quite different example: "Rawa [Rabba?] says at Purim one ought to drink until he cannot distinguish between 'Orur Haman' and 'Baruch Mordechai' [i. e., between 'Cursed be Haman' and 'Blessed be Mordechai']. Raba and Seira held the Purim feast together, and as they were drunken Raba killed Seira. The next day he prayed for him, and he was brought back to life. The next year Raba invited him again, but he declined with the words: A miracle does not happen every year." Pages 19, 20.

In the discussion of the question whether it is lawful to use copies of the Bible in any other than the Hebrew language we find the following: "Our teachers allow Greek only, and R. Juda says this in the case of a Tora roll on account of the history of Ptolemy. For it came to pass in the case of Ptolemy that he collected seventy-two elders and had them put into seventy-two rooms without letting them know the reason. Ptolemy went to each one and ordered him to write the Bible, and God inspired each one to make the following changes [in the text]: (1) Gen. I., 1 Elohim boro bereschit [change of order]. (2) Gen. I., 26 eesse odam bezelem ubidmuth [instead of נַעֲשֶׂה], (3) Gen. II., 2 wajchal bajom haschisch [instead of הַשְּׁבִיעִי], (4) Gen. I., 27 sochar unekewo [נִקְבָּה instead of נִקְבָּה], (5) Gen. XI., 7 howo erdoth weewlah scham sefasam† [for נִרְרָה וְנִבְלָה], (6) Gen. XVIII., 12 watischak Sarah bikroweho [for בִּקְרָבָה], (7) Gen. XLIX., 6 ewus [for שׁוּר]." (There are given in all fifteen such supposed changes). This passage has especial interest as showing the study given to the Septuagint at one time by Jewish scholars, and their discovery of differences between it and the Hebrew.

The Rabbis confess that they sometimes learned from the common people. "Rabbi's pupils could not explain the word *serugin* till one day they heard his servant girl call (they were coming in at intervals, one by one) 'how long do you come *serugin*?' So with the word *salseleho* Prov. IV., 8—the maid said to one who was a long time at something, 'how long art thou *mesalsel* with thy hair'?"

* The reader will remember that a large part of the Gemara is in the form of question and answer.

† This is a flagrant specimen of the author's transcription, which has been retained however in all the examples.

For the size of the book this notice is already too long. Megilla, however, is one of the most interesting sections of the Talmud. Much may be learned even from this defective translation.

H. P. SMITH.

BY-PATHS OF BIBLE KNOWLEDGE.*

The Religious Tract Society of London is publishing a series of books, with the above title, upon subjects connected with Bible study. The field intended to be covered is large, for the design is to present the results of the most recent investigations among the ancient monuments and other records of the Eastern peoples. History, geography, archæology and other topics, which within the past few years have done so much for the better understanding of the sacred narratives, are all to be treated of by men thoroughly competent in these respective departments. The results of the labors of many minds and long years are to be gathered in brief compass and presented in a way which will be helpful to all Bible students who have little leisure for more thorough study. This is the plan, and certainly the work, if well done, will be of great value and assistance to many.

Three volumes of the series have been already issued; the second and third are before us, and have been perused with much interest.

Mr. Harkness, in *Assyrian Life and History*, has compressed a large amount of information within 107 pages. He presents in a clear and systematic way the history of this Kingdom from its beginning under Assur-nazir-pal till its downfall about 600 B. C. The principal kings are spoken of succinctly and their deeds in connection with Israel and Judah are plainly brought out.—Prof. Sayce, in his contribution to the series, *Fresh Light from the Ancient Monuments*, dwells more particularly upon this history, and shows how much of added interest is given to the historical and prophetic portions of the Old Testament, and how dark passages are now readily understood in the light thrown upon them from the Assyrian Tablets. Prof. Sayce's book is designed to call attention to these points of agreement between the biblical and other histories, while Mr. Harkness does not seek to cover this ground.

After dwelling upon the history of the Assyrians, Mr. Harkness takes up in succession their writing, literature, religion, architecture and art, military and hunting matters, and domestic habits and customs.—In speaking of their writing, he seems to magnify the difficulties of learning the Assyrian language (see p. 37 sq). For although it is undoubtedly difficult, yet one can read with a much smaller vocabulary than he states—and it is not necessary to cumber the mind at the outset with the Archaic and Babylonian forms.—It is amazing how abundant a literature these people had, for although only one library (Assur-bani-pal's at Nineveh) has been thoroughly explored—the amount already available for students is much larger than all the Hebrew literature of the Old Testament.—All of these topics taken up by Mr. Harkness are presented in a manner which brings vividly before one the life of this ancient people, giving to us their methods

* ASSYRIAN LIFE AND HISTORY. (By-paths of Bible Knowledge, II.) By M. E. Harkness. 5x7¼, pp. 107.—FRESH LIGHT FROM THE ANCIENT MONUMENTS. (By-paths of Bible Knowledge, III.) By A. H. Sayce, M. A. 5x7¼, pp. 199. London: *The Religious Tract Society*.